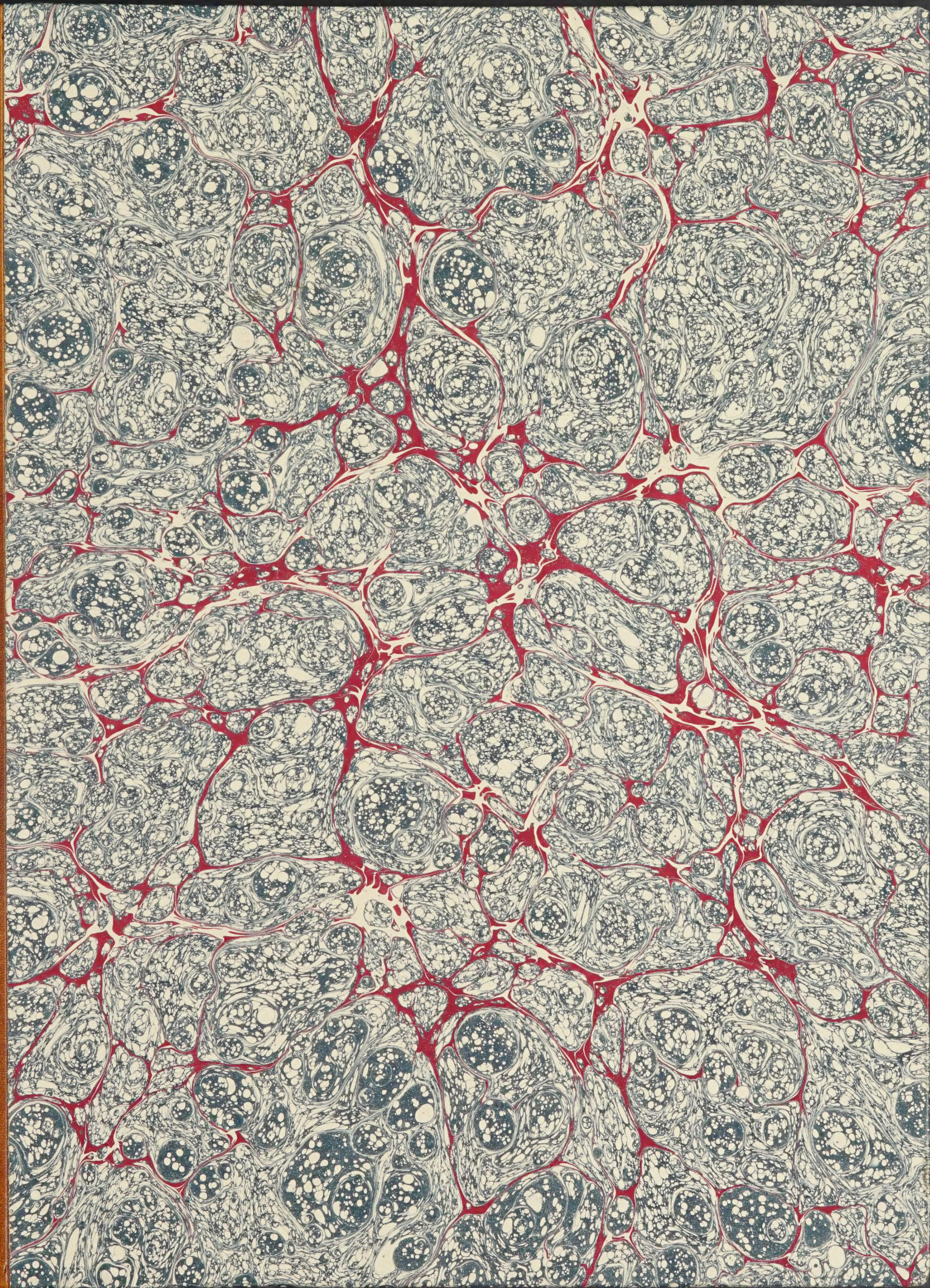


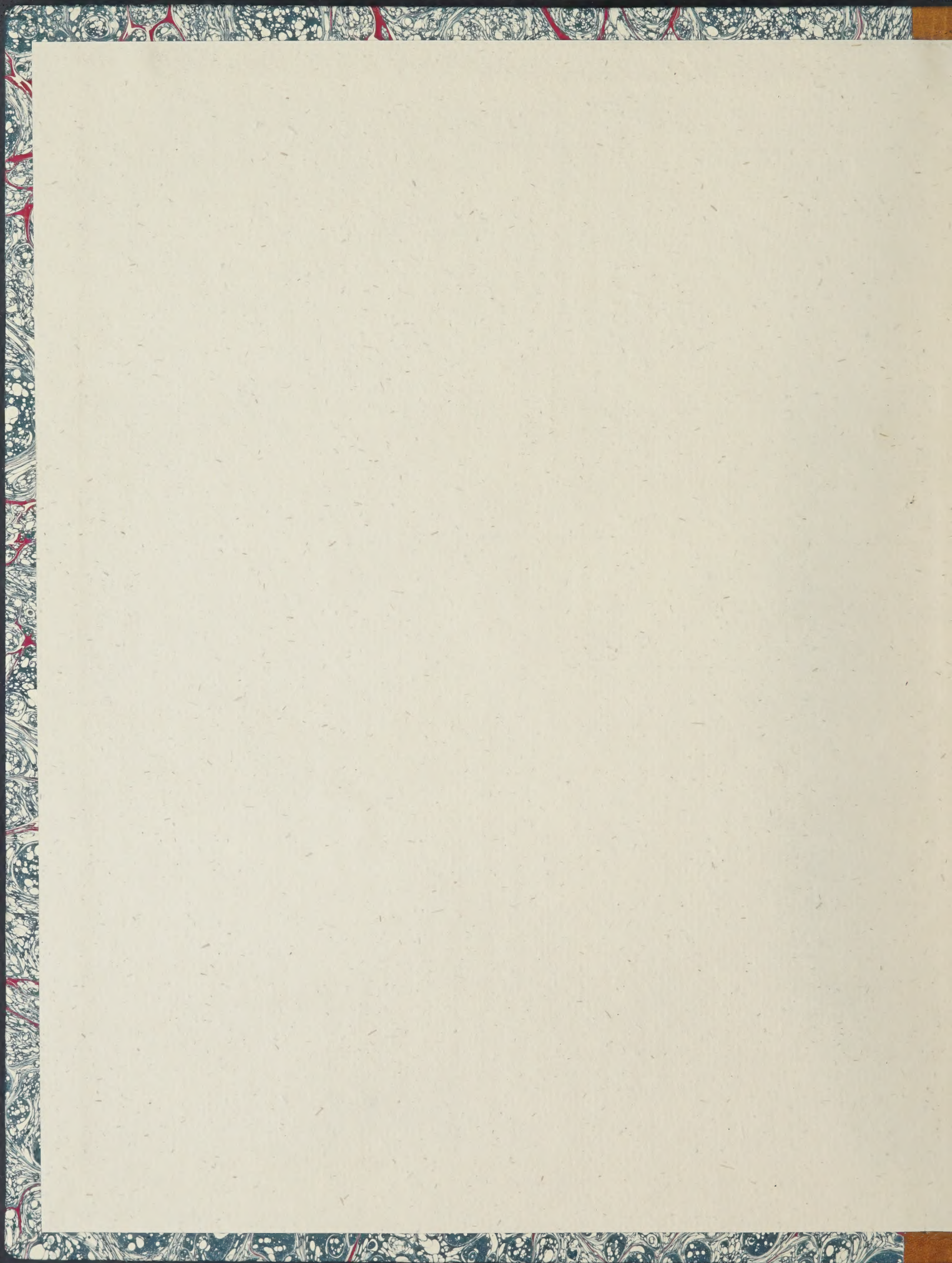


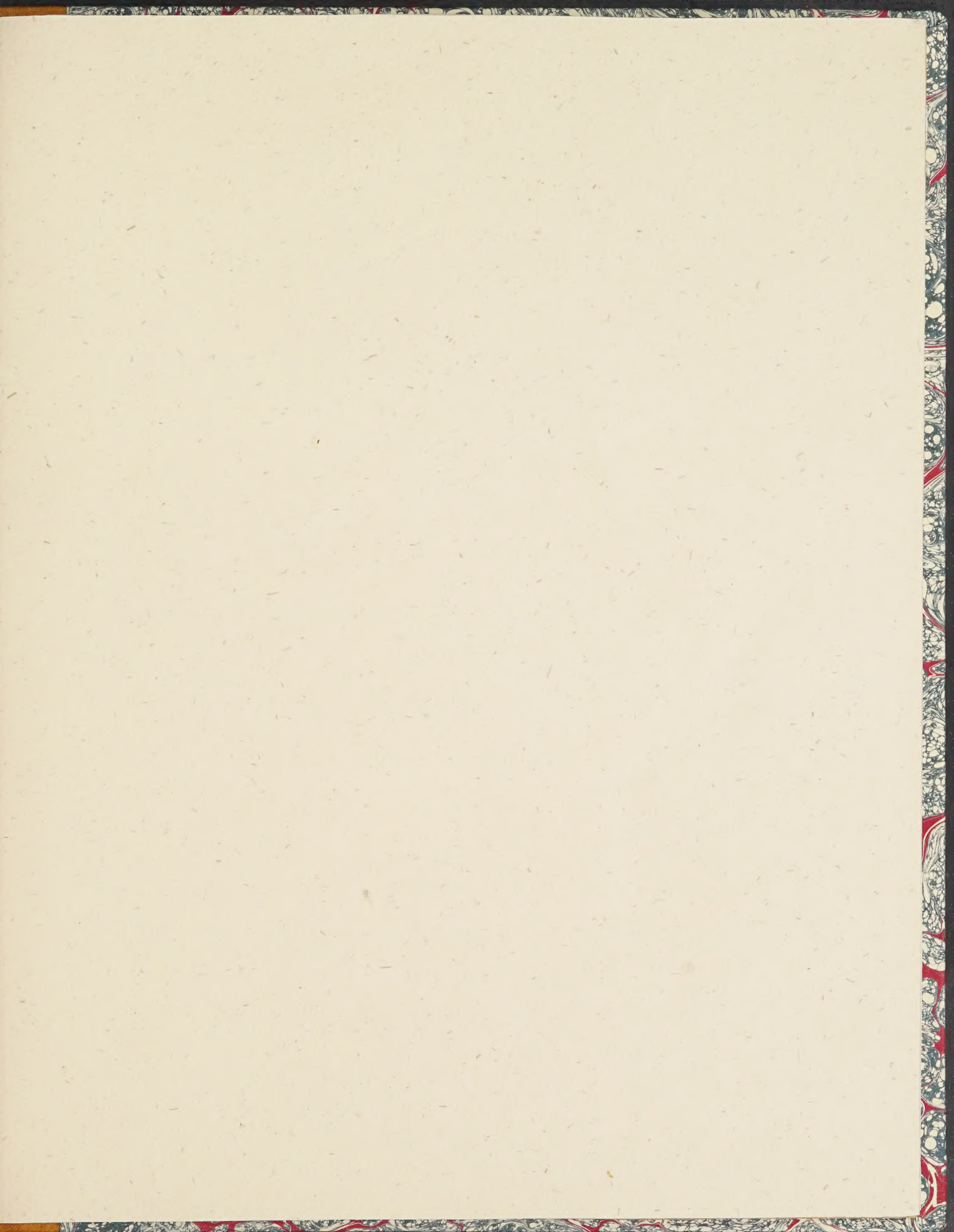
PANDÆMONIUM

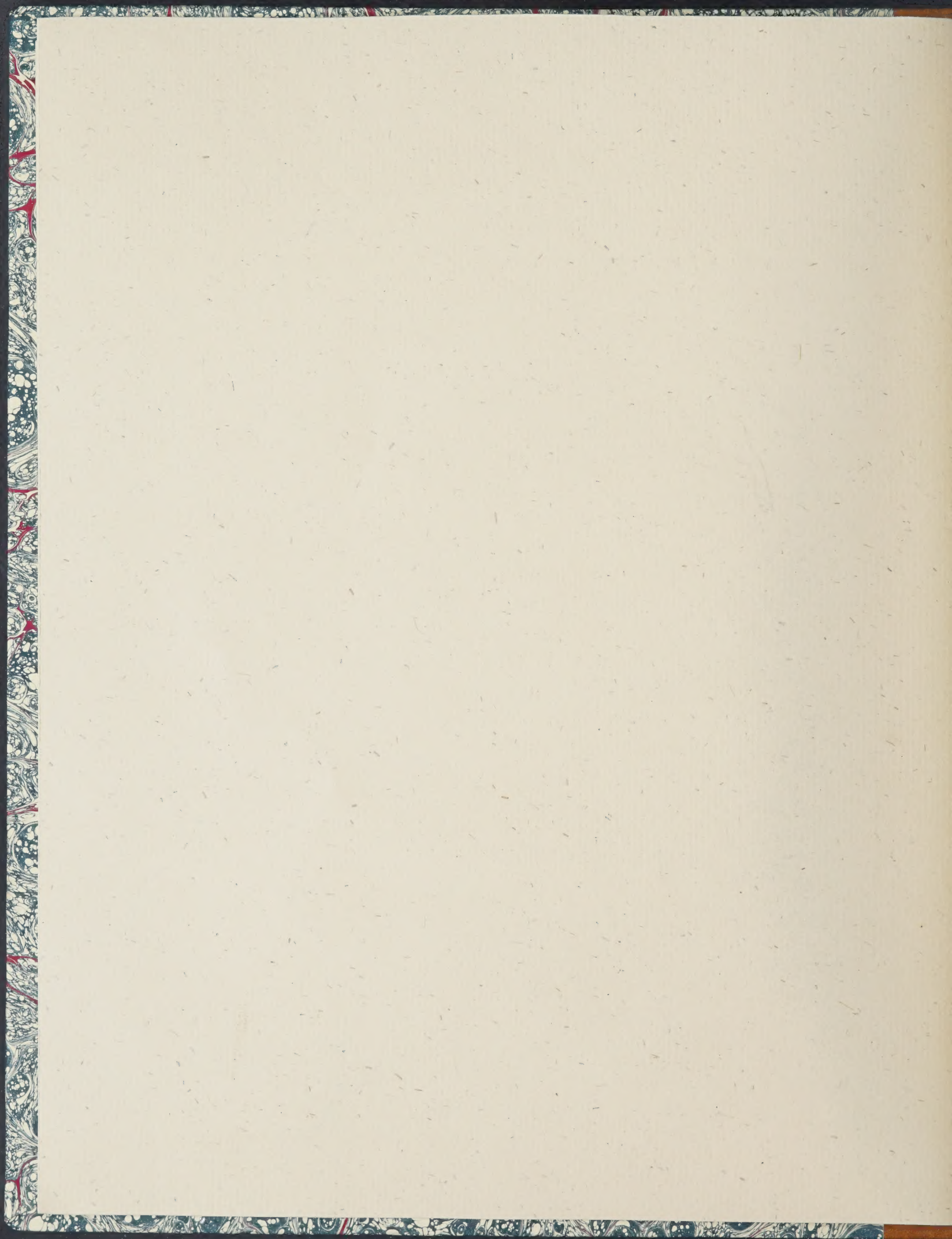












(LAUDER)

P A N D Æ M O N I U M :

O R, A N E W

I N F E R N A L E X P E D I T I O N.

Inscrib'd to a Being who calls himself

WILLIAM LAUDER.

By *P H I L A L E T H E S.*

Magna est Veritas & prævalebit.



L O N D O N :

Printed for W. O W E N, near *Temple-Bar.*

M.DCC.L.

Price Sixpence.

I H A V E no Acquaintance with the *Re-*
verend Mr. Douglas, nor can I here express
how much I honour him, for the Pains he has
taken to retrieve our inimitable Poet from the
Aspersions of *Lauder*: I rejoice, however, to
hear that he is a *Scotchman*, because it may pre-
vent some national Reflections.

PHILALETHES.



PANDÆMONIUM:

OR, A NEW

INFERNAL EXPEDITION.



Y him they own'd their sov'reign when they fell
To council fummon'd were the peers of hell,
And thus address'd : ' Immortal worthies all !
' I thank you, that obedient to my call,
' Ye thus convene ! Thro' all my realm 'tis known, 5
' That by your wills your king directs his own.
' By your advice, tho' the first motion mine,
' Against the throne his flatt'ers call divine,
' I lead you to the war : 'twas doubtful long ;
' At length we found the thund'rer's son too strong. 10
' Yet

' Yet, from this failure, was it once furmis'd
 ' That ill I mov'd, or ill my peers advis'd ?
 ' No cause but has its turns to sink and rise,
 ' As here or there the pow'r superior lies :
 ' And still, howe'er secure the victor's pride, 15
 ' That pow'r may one day take a diff'rent side.
 ' Since then, we've acted on a thousand views
 ' With various fortune, from our worst accrues
 ' This glorious thought, that, far above despair,
 ' Deeds bolder than our foes believ'd, we *dare*. 20
 ' And 'gainst our ev'ry ill-sped aim be weigh'd
 ' One crown'd attempt, you human world betray'd !
 ' Mine was the execution, mine the plan ;
 ' I gain'd on woman, and she gain'd on man :
 ' Through untry'd space I urg'd my dang'rous flight ; 25
 ' I past, tho' mark'd by *Uriel's* piercing sight :

' Ex-

Yet from this failure, v. 11.] As the end of Satan in this speech, with which he opened his council, was to induce the peers to comply with a new scheme he had formed, and was about to impart, no wonder he should refer to any previous successful enterprise ; but it may appear somewhat unaccountable, that he should renew their attention to what had been at-

tempted in vain : but let it be considered, that by this means he prevented what might have been objected to his present proposal, from past ill fortune, and in this view he acted a *devilishly* cunning part.

Mark'd by Uriel's piercing sight, v. 26.] As he was travelling in search of this globe, Satan passes by the sun, where he discovers *Uriel* its regent,
The

' Explor'd the Bow'r the fond associates trod,
 ' Debauch'd their reason, reason tho' their God.
 ' 'Tis true, that pair, their *Eden* left behind,
 ' Peopled the globe terrestrial with their kind ; 30
 ' These to attract from nature's law, their guide,
 ' No unsuccessful artifice I try'd,
 ' Grasping at all.—The curf'd book ye know,
 ' That warns 'em how to fly these shades below ;
 ' Ye know my labours to prevent its spread, 35
 ' And that in *Britain* 'tis too freely read :
 ' Of our defeat by *Michael* and his *Lord*
 ' Its pages but some scatt'ring hints record ;
 ' Perspicuous these to ev'ry common Brain
 ' A *British* bard has ventur'd to explain ; 40

B

' Ten

(*The sharpest sighted spirit of all in heaven,*) to whom he pretends to be a cherub, and of whom he enquires his way to the new-made world, and is directed accordingly: *Uriel*, however, pursues him with his eye, and discovers him to be a fallen spirit, and descending on a sun-beam, relates his observations to *Gabriel* the Guardian of Paradise.

MILTON, Books III. and IV.
Curf'd book, v. 33.] Evidently the Bible ; and from the epithet curf'd, as well as his acknowledg'd labours to pre-

vent its spread, it appears that this enemy of man apprehends it a book capable of doing his cause some injury.

Too freely read, v. 36.] Manifest from hence, that Satan wishes not well to the protestant interest.

By *Michael and his Lord*, v. 37.] Satan here seems to allow, that *Milton's* account of the battles and victory was just, who relates, that the infernal bands were much routed by *Michael's* army ; but that the decisive blow was reserved for one superior to *Michael*.

- ' Ten thousand other thoughts, all *vast* and *new*,
 ' His muse has fung, and scarce a thought but *true* ;
 ' Thoughts scarce by angel ever reach'd before,
 ' Thoughts *truth* herself inspir'd him to explore ;
 ' Thoughts that quite round their globe have spread his fame, 45
 ' What more imports, spread round that globe our shame..
 ' Ye may remember, when he publish'd first,
 ' I prophecy'd this accident accurst ;
 ' Accurst indeed ! we feel it to our cost !
 ' And means I hinted which your councils crost, 50
 ' But which pursu'd had spar'd you this alarm,—
 ' Of which no more ! —your sov'reign means no harm !
 ' Contingencies no wisdom can invest,
 ' *Peers* can but judge, and *kings* but act their best.

I now

All vast and new, &c. v. 41.] The compliments of this, and the three following lines, are as high as ever were paid to *Milton* by his most sanguine admirers, and yet they are here admitted as truths by the very Devil himself.

I prophecy'd, v. 48.] This refers to a council held about the time when *Milton* was first published ; a council probably summon'd by Satan, and in which he proposed measures to prevent publication, or when published to frustrate success ; but it seems he carried not his point. *Quære*, whether Satan may not sometimes act without

or against the advice of his privy council ? and whether he might not have some hand in fixing so low a price upon the copy of *paradise lost* ?

Contingencies, &c. v. 53.] Some divines have question'd, whether contingencies are foreknown, even by the Deity, otherwise than as contingencies : the writer of this note would not assert any such doctrine ; but if Satan may be thought arrogant enough to admit no being wiser than himself, this expression in his mouth is very natural.

Peers can, &c. v. 54.] The plain sense

‘ I now propose that ye this point debate, 55
 (A point your king must hold of moment great)
 ‘ If wise or not, (for pluck him from the sky
 , we can’t) *that Milton’s* merit to decry?
 ‘ To make the world believe that half his fire
 ‘ He stole, and was, besides, a public liar? 60
 ‘ Then praise shall blush, and wit and learning rage,
 , And his great name no more engross the age;
 ‘ At least that name, (which here were easier borne)
 ‘ Instead of love, engross the age’s scorn.
 ‘ Speak princes! be no rising thought suppress! 65
 ‘ Here all are friends, have but one gen’ral breast!”
 He said and sat. Now fiery *Moloch* rose,
 With pride of being heard his bosom glows;
 O’er half hell’s space he stretch’d his arm; his tongue
 So loud, all hell the eccho’d thunder rung. 70
 ‘ Well has our *sov’ reign* spoke his hellish mind:
 ‘ Vile *Milton* has expos’d us to mankind;

‘ Re-

sense of this line is a truth by whom-
 soever pronounc’d; but beings who
 call good evil, and evil good, may
 understand by *best* what we call worst.

Moment great, v. 56.] Satan thinks
Milton a dangerous enemy.

Pluck him from the sky, v. 57.] That
Milton was in heaven was a great eye-
 sore to Satan. *Oliverianism* is not
 damnable. He that can feel pain at

the thought of another’s happiness,
 has a very bad relation.

Fiery Moloch, v. 67.] Eating much
 flesh, and especially not well dress’d,
 is supposed to make people passionate;
 may not the human sacrifices offered
 to *Moloch*, have rendered him of a
 fiery disposition?

Hellish mind, v. 71.] *Moloch* cou’d
 . not,

' Reveal'd our secret councils with a sneer,
 ' The very cause for which thrown headlong here ;
 ' Has vouch'd the thund'rer's right, supreme, alone, 75
 ' To fill, and scourge the scorers of his throne;
 ' As if spectator of the scene afar,
 ' As if himself a leader in the war ;
 ' Just in that spirit once we breath'd on high,
 ' Has fawn'd and hymn'd the triumphs of the sky ; 80
 ' No cherub, still that throne's low devotee,
 ' With ampler reason claims our spight than he.
 ' What name in truth's detested cause rever'd,
 ' But worthy hell's attempt to get cashier'd ?
 ' Since, then, for truths we fadden to review 85
 ' His mem'ry's worshipp'd every nation thro',
 ' How fit our king shou'd his great soul employ
 ' The poet's boundless glory to destroy ?
 ' Mine be the praise round all this burning lake,
 ' That, second in this high debate, I spake : 90
 ' Second I spake too, when of yore 'twas meant
 ' This hell-afflicting mischief to prevent ; ' Long

not, by *bellish*, intend to convey any despicable idea.

Just in that spirit, &c. v. 79.] Milton's hymns are here confessed to breathe a spirit truly angelical.

No cherub, &c. v. 81.] If Devils conceive of *Milton* as of still happy

angels, what honours can *Britons* raise to the bard beyond his due ?

When of yore, v. 91.] *Moloch* here refers to a council hinted above, (see note at v. 48.) and, as in the present, he seconded Satan.

Hell-afflicting, v. 92.] This term may

' Long it has reign'd, but we may cure it still,
 ' If not, to tamper may improve our skill.'
 He stopt, and hell was calm: just such the peace, 95
 When raging tempests, in a moment, cease.
 Like distant storm new-gath'ring, or not spent
 The last, seem'd hell, when, humbly to dissent,
 Rose milder *Belial*, ' Peers! my deeds have shewn
 ' I hate its friends, and spight th' eternal throne; 100
 ' *These* would I plunge in deeper lake than ours,
 ' *That* I would fill with these infernal pow'rs:
 ' But, as of old, for reasons then express'd,
 ' Against our wars I enter'd my protest;
 ' So now with *Moloch*, tho' few friends so wise, 105
 ' I cannot quadrate—each must use his eyes;
 ' To me be no implicit credit pay'd,
 ' Nor charge with error 'till my reason's weigh'd!

C

' Good-

may be conceiv'd extremely proper, since nothing but hell, or what is very near of kin to hell, could be capable of affliction in this case.

May improve our skill, v. 94.] Devils, then, acquire knowledge of the human kind by practising upon our weaknesses. Others treat such a work as *Milton's* as a disease; let us invert the sentiment, and consider it as health to mankind. Quære, whether *Moloch* is not a physician below?

I enter'd my protest, v. 104.] *Belial*

is represented by *Milton*, as counselling peace after the grand overthrow; he might do the same before the war began, so that *when* the protest here referr'd to was enter'd may be doubtful.

Each must use his eyes, v. 106.] *Milton's* devils are of various sentiments; but 'tis not remembered that they virulently reproach one another upon that account.

Should not some christians be sent to hell to learn moderation?

' Goodness, and fame for goodness, who but knows
 ' From opposition never sinks, but grows? 110
 ' We wag'd with heav'n an unsuccessful fight,
 ' And thence heav'n's glory more divinely bright.
 ' Of *Eden* conquer'd who can point the gain?
 ' Man *rose*, not *fell*; we felt new shame and pain.
 ' The christian cause, in spite of all its worth, 115
 ' Owes to resistance its extent and birth.
 ' Let *Milton* rest, or you'll increase his praise;
 ' Time is the surest enemy to bays.'
 He finish'd, and was answer'd; much that past
 We wave; the following speeches were the last. 120
Satan, when ask'd what method cou'd be try'd,
 Rising, with wonted dignity reply'd,
 ' Man's loss of *Paradise*, by *Milton* sung;
 ' Past, by translation, into many a tongue;
 ' From these may lines be borrow'd, on pretence 125
 ' The bard stole all his grandest strokes from thence;
 ' These

From opposition, v. 110.] This has been strictly true in a thousand instances; but if devils, notwithstanding the cause they must have had to make this remark, still continue to oppose truth and virtue, no wonder they are not without their *human* enemies.

Man rose, not fell, v. 114.] This question, whether more good, natural

and moral, has accru'd from the fall of man, than could otherwise have been produc'd, has puzzl'd many divines; so that it cannot here be decided, whether *Belial* be orthodox.

The christian cause, &c. v. 115.] This likewise must be left to casuists; but it is to be remark'd, that a Devil owns the worth of this cause.

‘ These to the *British* nation one might quote
 ‘ As great originals e’er *Milton* wrote :
 ‘ To put the thing beyond all reach of doubt,
 ‘ Proposals to reprint ’em should come out ; 130
 ‘ Which manag’d wisely may succeed, nay *must* ;
 ‘ The world is prone to *slander*, and to *trust* :
 ‘ These foibles thousands to our int’rest sway,
 ‘ Let papists *one*, and *one* let females say !
 ‘ Not that I mean to act what I advise, 135
 ‘ Too much beneath me is the enterprize :
 ‘ To fiend inferior be the task decreed !
 ‘ *My smile* rewards the meritorious deed !
 ‘ Great pleasure too some devil may imbibe,
 ‘ From tempting fools half-guineas to subscribe ! 140
 This *Satan* spake, and lay’d his accent high ;
 And full on *Mammon* fix’d an ardent eye.

Mam-

One let females say, v. 134.] Papists and women must determine among themselves to whom belongs each foible. *Peg Tattle*, applying at once the slander to her sex, protested that the Devil knew better than to make such a blunder; that the author of this piece was a woman hater; and an infidel.

Sophista says; the *Slander* must refer to the anathemas the Papists thunder against Protestants; and that the *trust* intends that unhappy confidence ladies are apt to repose in the

male sex, for that ever since *Eve* was seduced by the serpent, woman has indeed been liable to be deceived by the Devil. She allows the author of this poem may be a very *honest*, as he appears to her a very *discerning* fellow.

Too much beneath me, &c. v. 136.] *Satan*, at v. 122. is said to reply with *wonied Dignity*. To ruin a single reputation he thought beneath him; his ambition, ’tis presumed, would permit him to attempt nothing in person less than the crush of a world.

Mammon at once his monarch's meaning took ;
 (Still he retain'd his ancient heart and look)
 Stood, and began, ' no doubt the bard we mean 145
 ' Enjoys above a most seraphic scene ;
 ' A scene seraphic, by reflection drest,
 ' Reflexion on life's parts sustain'd the best.
 ' For honours done their battles in his song,
 ' Seraphs, no doubt, admit him of their throng; 150
 ' Perhaps, in case of future wars, his post,
 ' To march lord gen'ral of the heav'nly host.
 ' But what *most* gratifies his lust of praise,
 ' Is veneration *earth* his mem'ry pays :
 ' I'll marr him there, or call me *Peer* no more.' — 155
 He said : and wide flew hell's resounding door,
 Thro' lines of shouting devils swift he past ;
 And hell's resounding door again was fast.

His

Still he retain'd, &c. v. 144.]

Mammon the least erected spirit that fell
 From heav'n, for e'en in heav'n his
 looks and thoughts
 Were always downwards bent, ad-
 miring more
 The riches of heaven's pavement, trod-
 den gold,
 Than aught divine or holy.

MILTON, Book I.

Satan perhaps fix'd his eye upon
Mammon when he mention'd the half

guineas, and spake with elevation on
 purpose to touch and make him fond
 of this expedition.

By reflection drest, v. 147.] That
 reflection upon parts well sustained
 on earth is the joy of heaven, is ne-
 ver the more heresy for being believ'd
 in hell.

Most gratifies, v. 153.] *Mammon*
 might conjecture this from his own
 pride.

His course he ceas'd not, till a vale he found
 At foot of *Scotian* hill :—he rang'd it round, 160
 Then climb'd the deep ascent ; there perch'd, survey'd
 A vapour, from no *Aromatic* stray'd.
 He seiz'd the vehicle ; the odious smell
 Touch'd not a nose so lately come from hell.
 'Twas hard to work it into human shape ; 165
 At length, 'twas rather nearer than the *ape*.
 Here, as a soul that machinates in man,
 Conceal'd sat *Mammon* and pursu'd his plan,
Lauder yclep'd ; perhaps assum'd that name
 To feed his pride with endless hope of fame. 170
 In ample *Volume*, and *Cave's Magazine*,
 Against poor *Milton* he discharg'd his spleen ;
 ' Impostor ! who, by artifice unknown,
 ' Assum'd a thousand honours not his own !

D

Whom

Scotian hill, v. 160.] It has been debated, whether it was by accident, or design, that *Mammon* steer'd for Scotland? *Paganus* thinks, by design; and that he was invited by the coldness of the climate.

No Aromatic, v. 162.] From what this vapour arose, has been argu'd with great warmth ; but the majority agree it must be a T—d.

Impostor ! &c. v. 173.] It is not here affirmed, that all these harsh names are by *Lauder* bestow'd upon *Milton* ; but had *Milton* been as bad as *Lauder* would have had the world believe, he would have demerited almost any epithet.

‘ Whom twenty *scarce*, but much wrong’d bards excell! 175

‘ Knave, scoundrel, villain, and the dev’l in hell!’

To get these horrid lyes for truths believ’d,
Pompous proposals now the world receiv’d;
To *Lauder’s* purse the ready *stirling’s* paid,
To see, on *Milton’s* brow, the laurel fade. 180

Uriel, who, from his post the fun, view’d all,
Descends upon a beam, as e’er the fall;
Descends on *Douglas*, luminates his mind,
And bids him mark th’ *impostor* to mankind.
Douglas obeys. *Milton*! by right divine, 185
As wish’d the world, the *fadeless* wreath is thine!
And hence, where-e’er perus’d thy matchless lays,
Thither extend the kind *detector’s* praise!
Worthy the name, great friend of *Milton*! hail!
Great friend of truth! thou giv’st her to prevail! 190
And thou! *Scotch Devil*! ’spight of all thy skill,
Thou fail’st! our *Milton* is immortal still!

And

Scarce, but much wrong’d, v. 175.] *Lauder* intimates in his proposals, that the authors he would reprint, ‘ have been in a manner quite lost to this part of the world, and have a right to be made more public.’

Pompous proposals, &c. v. 178.]

Lauder tells the world that the volumes will be dedicated to some of the greatest people in the land, whose names he specifies, tho’ ’tis certain he never could intend to publish at all.

Descends upon a beam v. 182.] — See note at v. 26.

And cou'd my verse perpetuate thy name,
While *Milton's* fragrant thou shou'dst stink of fame.

Stink of fame. v. 194.] This epithet will be found proper, if it be remember'd from what the vapour was supposed to arise with which *Mammon* cloathed himself.

To conclude, every body must see

that the author of this piece was in a manner obliged to have recourse to his strange hypothesis, from the difficulty he found to perswade himself, that of the human species cou'd indeed exist such a wretch as *Lander*.

F I N I S.



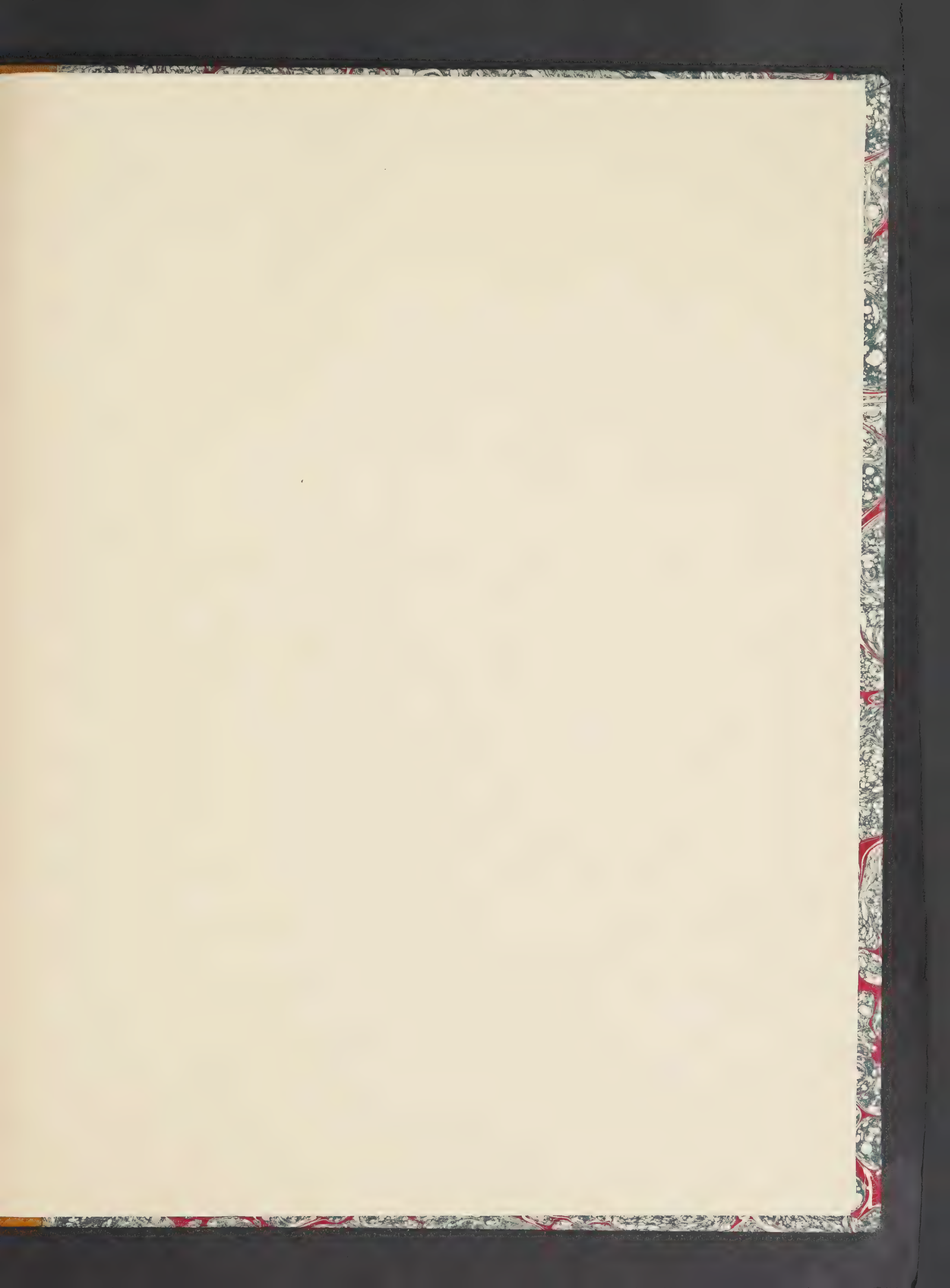
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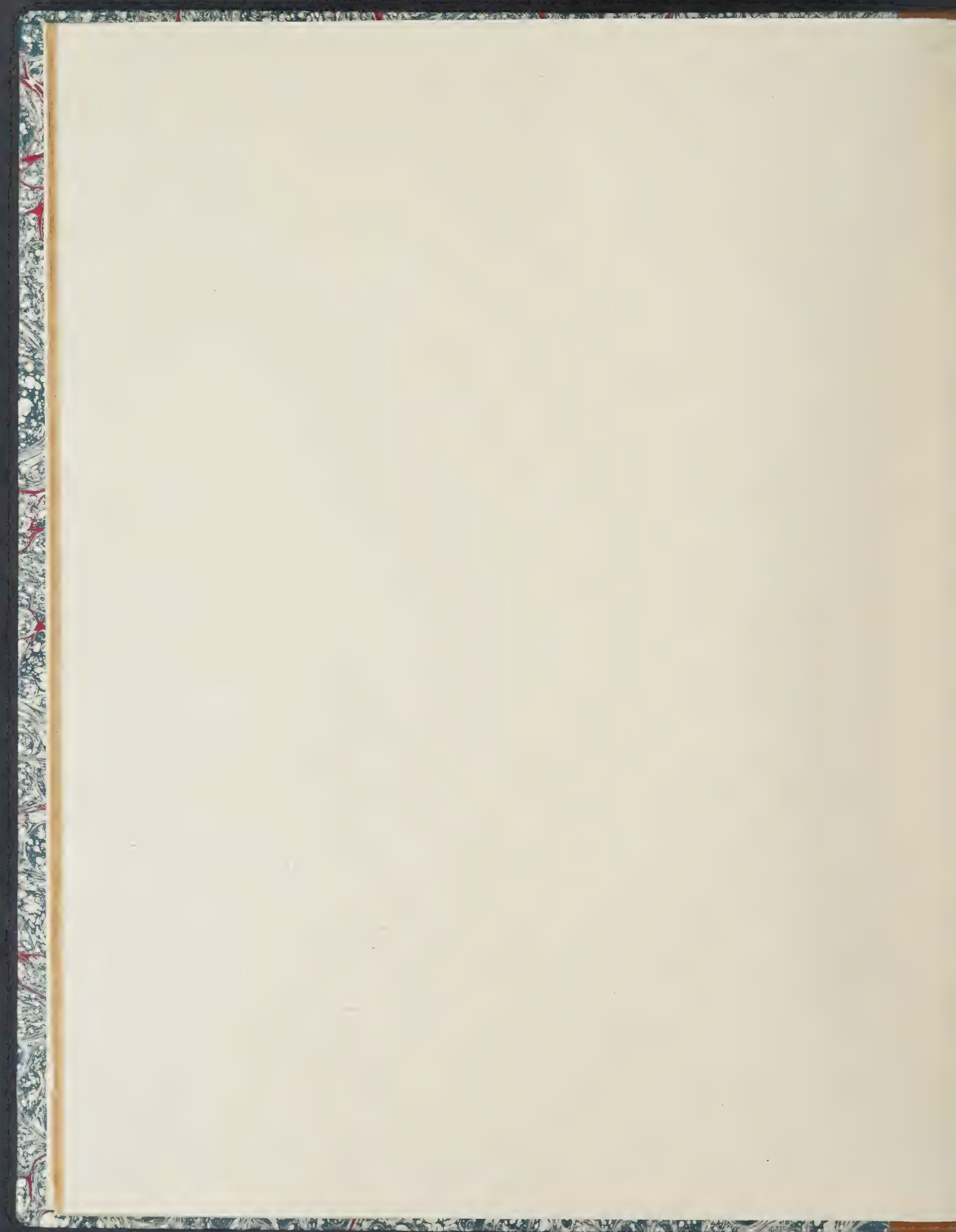
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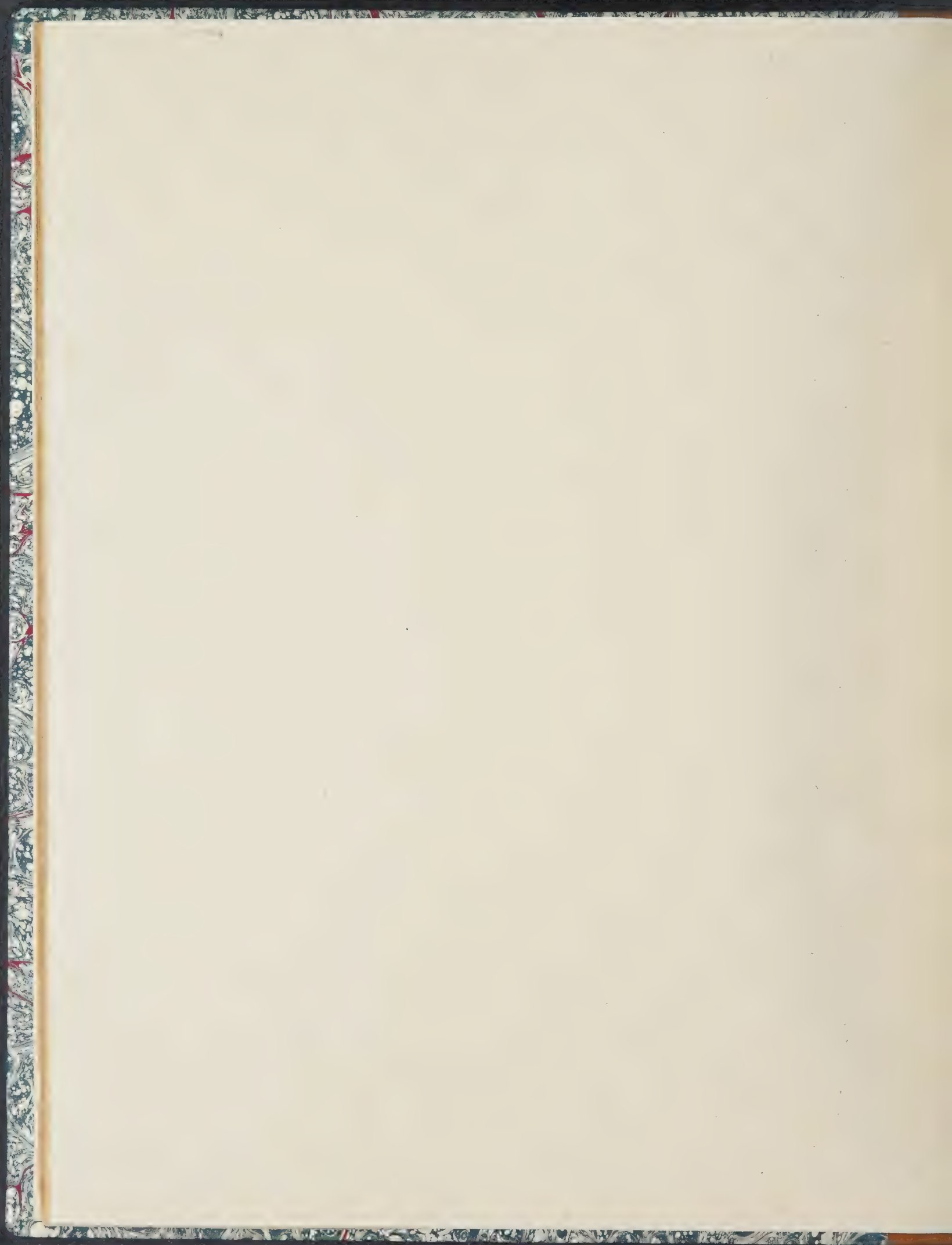
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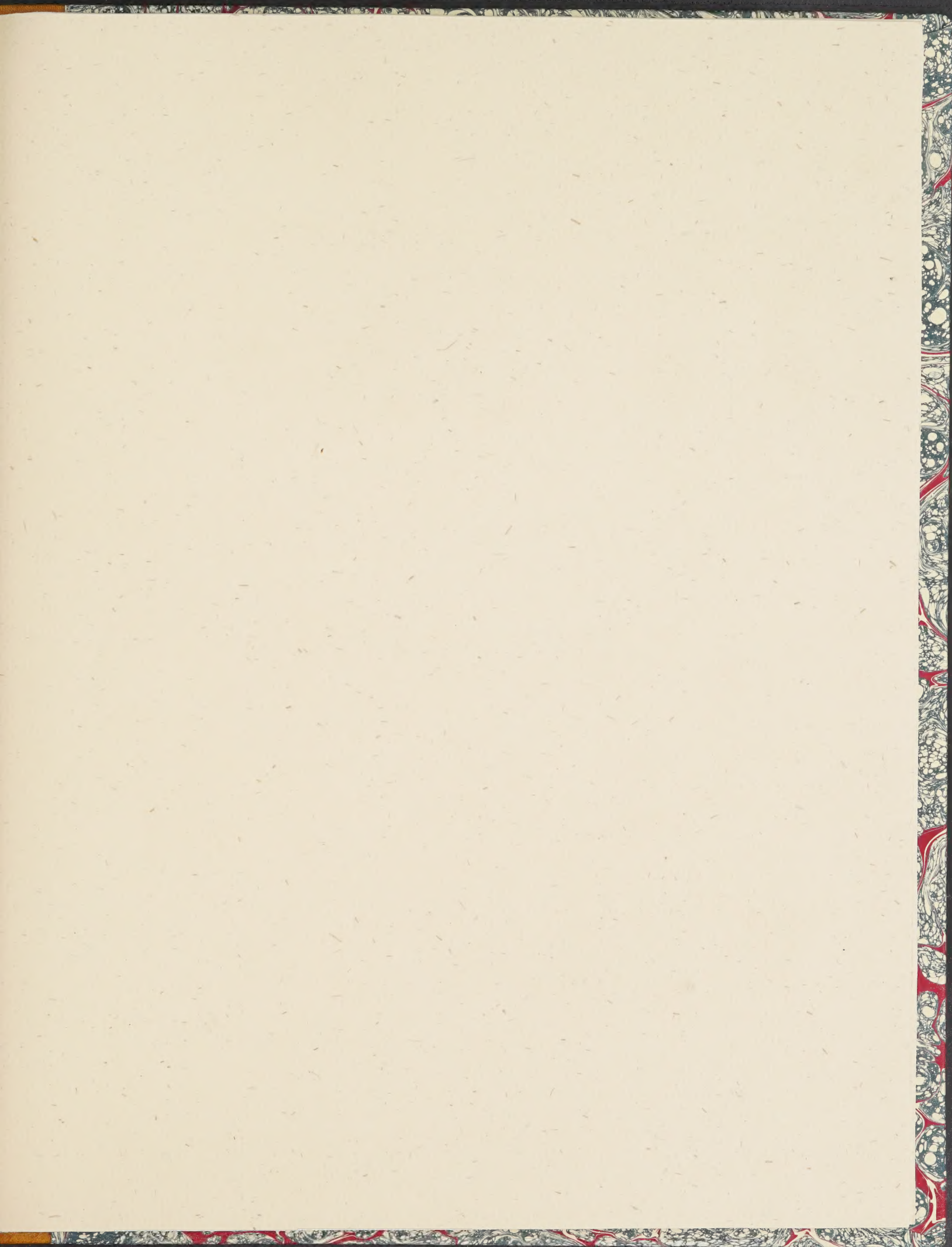
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